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on account of the missions. After a little conversation on matters connected with the mission, Sukhopunt (for so I will call the Bramin convert) offered to bring me his store of books, in case I should wish to purchase any. I at first declined, and he left me: he had not, however, left me many minutes when I changed my mind, and sent a messenger after him, to invite him and his companions to my tent at ten o'clock, to display their books. My messenger returned after a little delay, and informed me that he had found the converts with some difficulty, as they were not lodging at the "Dhurmsala," (the usual halting-place for travellers), but that they had halted in the open plain outside the village, and that he found them preparing their breakfast under the shadow of their cart. At ten o'clock, a cart drawn by bullocks, drove up to the tent; in it I observed Sukhopunt and his three companions, one of whom was charioteer. They evidently were not "Bramins," and observing the friendly terms on which they lived together, I was curious to know whether the latter were Hindoos of the working classes, or whether they belonged to the despised race of *Pariâhs*. They soon entered the tent, carrying in two large boxes full of books, and Sukhopunt introduced his three companions, whom I will call Lakhoram, Rama, and Krishna; the first was an elderly man, the last two were youths. They came up to me with smiling faces, and, in a friendly, though respectful manner, held out their hands (instead of raising them to their heads to "Salaam," as Asiatics usually do). I readily gave them my hand, and then asked them to be seated; and they forthwith, took their places on the ground, on each side of my chair. I found that Lakhoram and his two companions were by birth *Pariâhs*, and I was forcibly struck with the utter annihilation of caste prejudices in the mind of Sukhopunt, through which he had consented familiarly to associate with people whom no Bramin of Western India would, for any consideration, touch, and whose *very shadow* is considered a pollution.

But a more striking instance of the triumph of the Word of God, in this respect, remains to be told. I asked Sukhopunt why he and his companions had halted in the plain, instead of entering the village "Dhurm-Sala." "The reason is," he replied, "that these, my brethren, being Purwaries (*i.e.*, *Pariâhs*) by birth, the villagers would not allow them to enter the Dhurmsalas; and as we are all brethren, I refuse to separate from them."

The circumstance of Bramin thus claiming *brotherhood* with *Pariâhs*, and sharing hardship voluntarily with them, was the most striking instance that I had ever seen of the abolition of caste, through the genial influence of the Gospel.

The countenances of the three *Pariâhs* struck me forcibly, as evincing the power of religion to "make wise the simple." There was a modest, intelligent propriety in their appearance and manner, that strangely contrasted with the uncouth ignorance usual in men of their class. Lakhoram, the eldest, especially, struck me as superior in intelligence and demeanour. I asked him to tell me the history of his early life and conversion, which he did in nearly the following words:—

HISTORY OF LAKHORAM.—"When the great Wesley (the Duke of Wellington) conquered Holkar, I was 14 years old; I lived at Ahmednugur, of which my father was hereditary gate-keeper; it was about that time that a holy mendicant arrived at our city, and to him my father intrusted me, saying—'Take my son, and make him a holy man like yourself.' The next day I left Ahmednugur with my preceptor, and I commenced a life of travel with him from one shrine to another; we visited every sacred river, mountain, and temple, from one end of India to another, including Rameshwara, at the south, all the holy places in the Carnatic, Jugonath, Gaya, Benares, and various places in the Himalaya Mountains, beyond which mortal man cannot travel. We then travelled down to Dwarca, on the west coast, and, after a lengthened tour of several years, in which we visited hundreds of holy places, of lesser note, I returned to my native city, and sat down in the gate in which I was accustomed to play as a boy. My father was dead, and many other changes had occurred in Ahmednugur; the Peshwa's government had passed away, and the English had come in its stead. I saw in the gate a new gate-keeper, whom I presently recognised as one of my boyish companions. While conversing with him about the many changes which had come over my native city since I left it, another friend came up—the father of this lad (pointing to one of the converts), and, addressing me, he said—"Well, Mr. Pilgrim, you have spent many years visiting shrines, and rivers, and all sacred places, and you know the Holy Book Kubeer almost by heart: tell me, after all, what are you—are you a saint, or are you a sinner?" The strangeness of this question offended me not a little; however, as I had learned that anger was disgraceful to a holy man, I curbed my temper, and thought over his question—"Am I a saint, or am I a sinner? I have visited every shrine, and washed in every holy river; I have observed every fast, and every religious observance enjoined in Kubeer; I ought to be a saint; but then Kubeer says—'Anger, pride, lust, avarice, envy, &c., are sins, and till these are all driven out of the heart man is a sinner.' So, after a little reflection, I replied—"I am a sinner." "Indeed!" (he rejoined), a sinner still, after so many religious deeds! When, then, do you expect to be a saint? and if you are not a saint,

how do you expect to see God?" I answered out of Kubeer, of which I was very fluent, showing the various penances and mortifications that a man must perform to subdue sin, and to fit him for heaven. But he rejoined, "well, but all these you have performed, and that for many years: what hope have you of attaining to holiness in future years, having so wholly failed in those that are past?" This question rather provoked me, the more so as it proceeded from an ignorant *Pariâh* who had spent all his life in the lowest menial occupations, while I had read, studied, and travelled, and expected to be regarded by our countrymen as a person of no small sanctity. The unlooked-for questions and objections, therefore, of *Lukma* set my mind at work with new thoughts and ideas. To his last question (above stated) I offered sundry replies, suggested by the book *Kubeer*, which I revered much, and on my acquaintance with which, as well as an attendance upon the duties therein prescribed, I fully depended for elevation to the highest station in the world of spirits. My replies, however, not appearing to satisfy *Lukma*, I, in my turn, asked—"How do you expect to see God and to attain heaven? have you reached sinless perfection?" "Not I," he replied; "I am an unworthy sinner, but I believe that the Almighty became man, under the name of Jesus, the Christ, and that he died to bear the punishment of our sins, and that whoever believeth in Him shall obtain eternal life through his merits." I now perceived that *Lukma* had forsaken the faith of his fathers, and adopted the religion of the English: looking upon him, therefore, as an apostate, I gave free vent to my anger, and out of this mouth many evil words went forth against him and against Jesus Christ! At length *Lukma*, finding that he made no impression on me, said—"There's no use in our talking; come to the *Padree Sahib* (the missionary), and hear what he has to say." I went, and had a long conversation with the missionary. I often went to him after this, and had many arguments with him. For two whole years I fought with him, and at the end of that time the missionary (or rather God's Holy Spirit) conquered; and I have now for six years been the servant of Jesus Christ."

Thus ended the history of Lakhoram. And now, reader, what say you? On what do your hopes depend? On your own doings? What are they? Have they purified your heart? Remember what *Kubeer* says—and a greater than *Kubeer*—"By the works of the law shall no flesh be justified."

After hearing Lakhoram's history, I proposed to my four sable brethren that we should read a chapter in the Bible; each immediately produced his Maratha Bible, and we read the 12th chapter of Paul's epistle to the Romans (verse about), and then conversed upon it. I asked my new friends various questions regarding this interesting chapter, and their answers showed, with few exceptions, a clear understanding of its contents. The converts then produced Maratha hymn books, and we all joined in a hymn—Sukhopunt (the Bramin) leading. I then asked him to pray, which he did with much apparent fervour. My friends rose to depart; I parted from them with much regret. "When next we meet," I said, "we shall all speak one language; we shall be of one colour—all of one nation." "Amen," said Lakhoram. "Amen," said they all; and we separated, till we shall meet in that company whom no man can number—who have washed their robes in the blood of the lamb!

MOOSAPHR.

FARM OPERATIONS FOR MARCH.

(From the *Irish Farmers' Gazette*.)

Spring Wheat.—From the late fall of snow and continuous frost, the sowing of spring wheat must be much retarded; the early part of the month should, therefore, be devoted to getting in, with as little delay as possible, the usual breadths. In many cases this must be done by the spade and shovel, which will amply repay the farmer for the extra cost, as the land must be, in the greater number of instances, too wet and poachy to get in the crop with horses.

Winter-sown Wheats. If the land be dry enough, should be well harrowed, to break the crust formed by the winter rains, and mould the young plants, after which the application of the roller will be of service; but unless the land be sufficiently dry and firm, this work will be better left undone till early next month. The young wheat in drills may be horse or hand hoed, to destroy weeds and break the winter crust.

Oats may be sown any time during the month; but in medium dry soils, should be got in during the first fortnight. In lea land the oats are generally sown broadcast, on wide sets, and well harrowed in. In some localities the land is ploughed into ridges, from eight to ten feet wide, harrowed before and after sowing; and the furrows either dug with the spade or cut with the furrow-plough, and well pulverized by the drill-harrow, and then shovelled. Although a little more expensive, we prefer the latter mode of sowing lea oats; the seed is more evenly covered, it yields a better head with shorter straw, the crop ripens more evenly and earlier, the sods are better rotted, and the land turns up much cleaner and drier than if left flat. In broken land the same modes are applicable; but if the intention be to sow down with grass and clover seeds, it will be better

to sow all corn crops in drills from eighteen to twenty-four inches apart.

Barley, in light, dry, early soils, may be sown by the middle of the month. It is the best crop to sow down grass and clover seeds, from the more reedy nature of the straw and the small quantity of foliage it bears in comparison with oats.

Potatoes should now be planted with as little delay as possible. In damp soils they should be planted in lazybeds; in dry soils they may be planted in drills, twenty-eight inches apart.

Parsnips should be sown as early as possible in the month, in suitable, well-tilled soils (see *Operations for last month*); but when the land cannot be suitably prepared in time, it is a good plan to mix the seed with damp sand and store it in a dark, temperate place, till it shows symptoms of vegetating, when it should be sown. The mass should be turned over every second day for the first week, and every day after to prevent the seed from contracting blue-mould; and if found getting too dry, moistened with a little water, but not to saturation. In this way ample time may be obtained for preparing the land, and the quality of the seed proved, and an even crop insured.

Carrots may be sown between the middle and end of the month. The land should have been deeply ploughed and manured in the autumn. If not done at that time the manure should be well decomposed and deeply buried, or the roots will not be very long. In case the land cannot be prepared in time for this valuable root crop, the seeds may be prepared as directed above for parsnips, the object being to put the seeds in a way to germinate while the land is preparing, and thus time saved and a crop insured.

Cabbages should now be transplanted from the nursery beds for main crops, and make up the blanks in the autumn planted crops.

Cabbage Seeds of the flat Dutch, early York, and nonpareil varieties, should now be sown in well-prepared beds, for successional planting out by the end of May and in June.

Turnips or other root crops that remain undrawn or unstored, should now be drawn, or the land will be considerably deteriorated by the roots now vegetating rapidly, and the spring corn crops suffer proportionably. As soon as the roots are removed split the drills with the double mould-board plough, and harrow the surface well to distribute the manure equally before sowing the succeeding crops.

Ewes having lambed should have a moderate supply of turnips, with good sound hay. Some time previous to lambing, the shepherd should clip away any wool that may be on the udder, or the parts adjacent, least in the lamb's eagerness to suck it swallow some of the wool, which causes more fatality amongst lambs than anything else, the wool mixing with the coagulated milk, forming hard masses that are impossible of digestion. Comfortable quarters and shelter should be provided for the ewe and her new-born lamb, to protect them from the night frosts and piercing blasts which prevail at this time of the year.

Fat and fattening wedders should have abundance of turnips and hay; a little oil-cake or oats will be well bestowed, and salt should be given in their troughs: all parts subject to get foul and dirty should be kept trimmed and clean.

Milch Cows, those newly-calved, and springers will require more than ordinary care and attention. The milkers to have a sufficient supply of artificial food to keep them up to their milk in the harsh piercing weather henceforth to be expected; those newly calved to be kept warm and comfortable, and not exposed to chilling draughts, and have generous food, otherwise milk fever and paralysis are the usual results, which may be prevented by timely precaution; and the springers to have a moderate supply of roots with good hay.

Stall-feeding.—Now that the days are getting longer, and the air sharp and cold, the stall-fed cattle will require their quarters to be kept up to a comfortable temperature, otherwise they will go back, no matter what food is given them. Strict regularity should be observed in their feeding hours, and the food given in such quantities only as they will eat up cleanly, and any that remains after satiating their appetites immediately removed, which should be given to the stores. Keep their houses constantly clean, and the animals well brushed and curried.

Pigs.—Those put up to fatten should have a liberal supply of grain, to harden the flesh; and sows about farrowing should have abundance of succulent, nutritious food, and kept warm and dry.

Fences.—Finish without delay the formation and planting of new fences, and the plashing and laying of old ones; remove root and other weeds, and scour out the dykes.

Odds and Ends.—Turf for peat should now be cut. Repair roads; finish draining and subsoiling where necessary; scour out water-courses, ditches, and ponds; level and turn over old useless fences, mixing lime with them; quarry and burn lime for manure, and get into store all artificial manures wanted for the season.